THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

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FOREFATHERS' DAY.

Wild was the day; the wintry sea
Moaned sadly on New England's strand,
When first the thoughtful and the free,
Our fathers, trod the desert land.

They little thought how pure a light,
With years, should gather round that day;
How love should keep their memories bright,
How wide a realm their sons should sway.

Green are the bays; but greener still
Shall round their spreading fame be wreathed.
And regions, now untrod, shall trill
With reverence when their names are breathed.

Till where the sun, with softer fires,
Looks on the vast Pacific's sleep,
The children of the pilgrim sires
This hallowed day like us shall keep.

—William Cullen Bryant.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, December 17, 1903

FOREFATHERS' DAY.

From the life of Dr. Constans Goodell.

Plymouth Rock meant to him faith in God, reverence for the institutions of God, loyalty to Jesus Christ, fidelity to duty, heroism of the finest and loftiest, and an unstinted devotion of one's best energies and thoughts to the saving of men and the upbuilding of God's kingdom. He said, "Build no doubting castle beside Plymouth Rock."

"New occasions teach new duties,
We ourselves must pilgrims be,
Launch our Mayflower and steer boldly,
Through the desperate winter sea."

NEEDED—A TRAINING SCHOOL.

It is coming to pass that a goodly number of our Pacific Coast young people are turning their thoughts towards a life of missionary service. Some have had college or university training, but they still feel the need of specific instruction and practice in the line of their chosen life-work. It is everyway desirable that time should be devoted to this special preparation before the "Student Volunteer" goes out to face the toils and wrestle with the problems which will be found in abundance on every mission field.

There are theological seminaries in the West for our young men, but we need, somewhere, in or near this great city, a well-equipped Missionary Training School for young women—an institution which will do for this Western Coast what the Moody Bible Institute at Chicago is doing for the Middle States. The times seem to demand the establishment of such an institution. We suggest that a beginning be made as soon as agreement can be arrived at as to a plan of operation by the churches most interested in such a movement. For here is a field of activity which may well enlist the sympathies and co-operation of all Christians who are interested in missions.

Why may not a Bible and Missionary Training School for women be conducted on inter-National lines? We hope that some Christian philanthropist will give the matter earnest consideration.

As religion is the happiest, so it is the cheerfullest thing in the world. But I do not see any possible case wherein trifling conversation can be an instance of it. That I shall be laughed at for this, I know. So was my Master. I am not for a stern, austere manner of conversing. No; let all the cheerfulness of faith be there, all the joyfulness of hope, all the amiable sweetness, the winning easiness of love.

LOOKING UP AND LIFTING UP.

"Look up and not down" is a good motto for those who seek the best things life can give. The eye must be pilot in our journeyings by sea, pathfinder in our journeys by land; and the upward look insures the safest guidance. We must be idealists, or sink finally in the slough. The source of inspiration, help, stimulus, lies above; but how far above?

There is a suggested new reading and interpretation of a familiar psalm which helps us here. In ancient times mountain peaks were regarded as the dwelling places of deities. Hill-tops were favorite places of worship; there stood the altar and the Ashera or sacred pole, and thither the devotees resorted. The psalmist asks himself whether he will follow the crowd or pass on, leaving it far behind—whether he will pause at the hill-top shrine, or go higher. "Shall I lift up mine eyes unto the mountains (the seats of the gods the idolaters worship)?" Others may do this, but no longer can he. "Whence shall my help come? My help cometh from Jehovah, which made heaven and earth" (Ps. cxxi: 1, 2). He has risen to the lofty conception of Jehovah's transcendence, and on this he builds his hope. Other gods are of the earth earthy, but Jehovah, who made the heavens is higher than they.

Jesus, existing originally in the form of God, yet counting the being on an equality with God not a thing to be grasped, but emptying himself and stooping to the lowest human level, embodies a still higher conception of God. For in Jesus we both find the Divine Son and see the Divine Father. "He that hath seen me hath seen the Father." To see Jesus even in his deepest humiliation, we must look up, not down. For in the lowliness, the self-sacrifice of Jesus, Godhood exhibits the infinite height of its moral stature. "It is high; we can not attain unto it." But it beckons us. We can aspire and look up. There, if anywhere, is our hope, and thence shall come our help.

Jesus, then, is our Ideal. To him we lift up our eyes, and our soul is not slow to follow. The eye is upon the treasure, and when the treasure is there will the heart be also. He is the Rock that is higher than we; in it we hide, on it we build.

"We increase our power," says Dr. Martineau, "by knowing objects that are beneath us; our goodness by knowing those that are above us." The secret of growth in goodness is just the daily lifting up the soul to Jesus: thus "we all, with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit" (II Cor. iii: 18, R. V.).

The Bystander.

The San Francisco Association.

The meeting of the local association held at Bethlehem church last week, was marked by hope, life and fellowship. The reports from the churches were most encouraging. The pastors were in an aggressive, hopeful mood, and the meeting was in every way helpful. The smaller churches in the city are taking on new life. They are catching the inspiration of the prosperity around us, and the congregations are increasing, and children are coming to Sunday-school.

Redwood, Bethlehem, Fourth, Sunset and Park, all had an encouraging word.

With the leadership of the First Church, whose wings cover all our congregational eggs, we expect soon to pay off our church extension debt and prepare ourselves for new work in 1904.

"My Own Story."

This is the title of a book by J. T. Trowbridge, the well-known author. It is a beautiful story, which ranges from the little log cabin in the backwoods of central New York to the proud eminence of the present Mr. Trowbridge, who is spending the closing years of an eventful career.

His mother was a Willey (grand-daughter of Captain John Willey, of East Haddam, Conn., a veteran of the Revolution.

The picture he draws of a backwoods boyhood is, indeed, remarkable, and it shows what American boys can do. His arrival in New York, when he was so green that he did not know what a door bell was—his first employment, and his rise and progress as a writer show the tribulations of a literary career. The story then shifts to Boston, where we have glimpses of Jenny Lind and Theodore Parker, Wendell Phillips, Harriet Beecher Stowe, Father Taylor, and many others.

"The Discourses of Parker," he writes, "were a moral and intellectual stimulus, and well I recall the tremendous temporary effect of some of them—like his sermon on Daniel Webster;—but they never entered very deeply into my life." Artemus Ward, Ben. Perley Poore, Lowell and Longfellow are charmingly described.

Then comes the war and a visit to the South after the war, with a remniscence of Walt. Whitman and some of the Union leaders.Trowbridge was a warm friend of Emerson and Holmes. His racy description of this racy little man is very bright. He gives a sketch of the Garden Party given by Houghton, Mifflin & Co. at Governor Claflin's country house in Newton to Mrs. Stowe, in celebration of her seventieth birthday. It was an open air festival of wit and wisdom. The hit of the day was the poem by Holmes. He says this about the poet's jaw: "Surely no other so narrow human jaw was ever the gateway of such intelligent and forceful speech 'the smallest adult jaw I ever fitted teeth to,' his dentist once said to me); but it had a nervous tension that compensated for its insignificant size." Here is one of the stanzas:

> Briton and Frenchman, Swede and Dane,
> Turk, Spaniard, Tartar of Ukraine;
> Hidalgo, Cossack, Cadi;
> High Dutchman and Low Dutchman, too.
> The Russian serf, the Polish Jew,
> Arab, Armenian, and Mantchoo,
> Would shout, "We know the lady."

This is a wholesome, inspiring book, one of the best of the season, a book which introduces old friends and old days—the friends and days we love to read about.

Mr. Trowbridge has always stood for that noble aristocracy, which may be cradled in a cabin but fit for a throne. It is the aristocracy of a high ideal, a beautiful spirit, and a good life. He has reaped "the harvest of a tranquil mind," and writes:

> "I keep some portion of my early dream;
> Brokenly bright, like moonbeams on a river,
> It lights my life, a far elusive gleam,
> Moves as I move, and leads me on forever."

The New Thought.

If the average pastor will take the time to investigate, he will discover that nearly one-half of his congregation are being influenced by what is known as new thought. This may be regarded as a hen spreading herself over a number of eggs, which are being surely hatched in our times and in our country. The chicks which break through the shells and which peep in every community, are oriental. They do not come from New England or Holland, but from India and the old East.

There is nothing new in new thought. It is old truth warmed over. Traced along the history of thought, these ideas will be found in the mysticism of the middle ages, in the philosophy of Kant, Goethe and Shopenhauer, in the idealism of Berkeley and Liebnitz, and in the mystical thought of Ralph Waldo Emerson.

It is the doctrine of the immanence of God in the ology, and of self-reliance in Emerson, of the power not ourselves in Matthew Arnold, and of a universal principle of divinity in Buddhism. To use another figure, these beliefs are melted down in the crucible of modern thought and run in their respective molds, stamped and labelled and circulated among a people in quest of something fresh. Therefore, we have Christian science, mental science, divine science truth, or homes of truth, suggestive therapeutics, psychic research societies and other things .Great churches or societies are springing up in the land, and thousands are responding to this "new thought."

The question arises, what effect does this renaissance of Oriental pantheism have upon the religious life of the people? Theologically, much of the so-called new thought is not in harmony with the accepted standards of the church. Peeople are not seeking definite theological standards or statements in these days, but rather some form of help which is not materialistic.

As a reaction against materialism, the new thought is to be welcomed.As a means by which more emphasis is placed upon self-control, a better regulation of the mind as it rules the body, and as a channel of inspiring ideas and spiritual aspirations, the new thought is to be commended.

There is no doubt but that many people are happier because of Christian science than they otherwise would be. What should be the attitude of the pastor and preacher toward these things?

Each must decide for himself according to the condition of his own community, but as a rule, interpretation is better than antagonism.

If people find, or think they find more help in Mrs

Eddy than in dogmatic theology, give them the liberty to exercise their preference. Anything that helps should be treated with respect. Dogmatic opposition does little good. The greatest errors may contain some truths. Seize the truth and let the errors go. Something is taking hold of the public mind in these days which is proving to be a powerful corrective of materialistic diseases. Men are seeking for something. The soul is being explored. Psychological discoveries are being made. The power of mind over matter is being disclosed.

The attitude of the church must be frank and reasonable. The minister must not grow nervous. Whatever difference there may be in our definitions of God, the mind of the people is working its way toward a completer knowledge of God's manifestations.

Christmas.

The Bystander realizes with difficulty that another year has rolled around on the noiseless wheels of time and that we are on the eve of another Christmas. He looks through his spectacles at the revolving year and assures himself that it is true. The calendar says so. The long drawn dawn of morning and evening says so. The bright shop and crowded streets, the dash of green color from the forest, the songs of children, and the bright new books and pictures, and a thousand other things testify of this day of days.

There is a contagious cherfulness in Christmastide. Joy runs like fire. Heart imparts love to heart. It is in the air; in the snowflakes of the East; in the fog and sun of the West.

Underlying all the material festivities of Christmas, the gifts, and trees, and candies, the associations of home and fireside, and the more elaborate song festivals of the church, is a great truth. It is not only a truth but a force. It is the world's recognition of the Christ, and of the spiritual forces which grow out of the person of Christ. This is the chief fact of Christmas. It is the consciousness of civilization, the power of the world looking in upon it own resources, and proclaiming the Gospel of "good news."

The Bystander sends his greetings to all the patient readers who have followed his observations during the year, to the boys and girls and to the invalids who are cabbined, cribbed, confined. May we all see the vision of the Christ!

Acorns From Three Oaks.

Aloha.

Jolly Gophers.

The Minnesotans in Santa Clara Valley had such a feast of fellowship at Bella Vista last summer, that Saturday last they froze to each other again like snow crystals in a wintrey night, on the invitation of Los Gatos friends. It was up to the standard of the ideal church social, which is a noble ideal. The combination dinner, with Bro. Blodget's Campbell brand of Royal Nectar coffee, was satisfying.

Saint Paul and Minneapolis harmonized. The little "bears," born since their parents came to the Bear State, did not attack the gopher children, for the Gophers were the larger..

Elder Merrill prsided as toastmaster, while over all proceedings Captain Shuler kept guard, as became a Commander in the G. A. R. Sweet chidren romped in the wide Masonic halls. Youth met, and Cupid made them think it was Santa Claus interesting them. Gray-haired old pastors with full hearts greeted mature women whom they had baptized years ago in the land of ten thousand lakes, "Sweet Eyes of Earth." There was some horse talk. "Don" lived again in the memory of his admirers. A grand-daughter of D. Vivian, a famous charity worker, who did for Minnesota what Dr. McLean is doing for the Associated Charities of California, and won my heart by the gift of "two dogs," gave us beautiful music on her grandfather's ancient violin. We sung the "Chatauqua Salute," to the widow of Hon. John S. Pillsbury, who led the North Star State to vote to pay the long repudiated railroad bonds, and we have heard again Mother Van Cleve's wonderful story of the "Big Wolf of the Fort Snelling Prairie."

Not since the last blossom festival has there been a brighter meeting than these Gophers got to. And our Byron, not Bryan, of Minneapolis, as an elocutionist, crowds the profesionals.

Quick Filling of Minnesota Ranks.

Brethren Patchell, at San Jose, Atkinson at Campbel, and Merrill, at Saratoga, have promptly taken the places of Brethren Tenney, Windsor and Cross. It is a matter of congratulation and does honor to the churches which wisely avoided the evil of long candidating. And their people love them already. It don't take an old person long to sense the atmosphere of a contented congregation.

You all know of Brother Tenney's wide field, and that Brother Cross prospers at Sebastopol. Dr. Windser, back from a charming visit to Chicago, comes back to gladden his old parish by living near them and to hold "vesper services" in the school-house near his ranch home. "They shall still bring forth fruit in old age."

President Finney's Idea of Repetition.

President Finney used to teach us that ministers should repeat as lawyers do. Congregations, like juries, should have important ideas made familiar. It is on this principle, friends, that Aloha notes again the efforts of the little foot-hill village of Saratoga to establish in that charming climate a Missionary Home, such as honor Auburndale and Oberlin. The A. B. C. F. U. officials, and all the friends we have consulted, save one, approve of it. As the exception sent us five dollars we have wide charity for her opinions. A woman has a right to change her mind and we hope to see this good lady an enthusiast for foreign missions. The best news we have in this Pacific note is that the church has invited Dr. McLean to come down and lead the last attack on the four hundred dollars of deficit. This finangelist veteran has never been defeated in a financial battle that I know of. Pray for him and us next Sunday, and if you have a quiver for his bow and a lever for his lift, tell him quick. Some of you will get around to put shingles on our house. We are working for the dirt on which its foundations can lay strong and well. Calls multiply as the year closes. We pray for your victories, brethren, in a cause which God says shall win. Our hope is in your God and ours.

The man who is sure of himself and the God in whom he believes can afford to face any problem of truth and life. Those who are doubtful of either would better tarry at Jericho.

DOES INSTITUTIONAL CHURCH WORK PAY?

Rev. E. L. Walz.

So-called institutional church work is misunderstood in many quarters. Those who do not believe in it claim that it emphasizes the secular to the detriment of the religious or spiritual interests of the church. It is the purpose of this article to indicate some of the ways in which this kind of church work really edifies or builds up Christians into stronger Chriseians, and non-Christians into disciples of him who "went about doing good."

By "institutional Christian work" the writer means the organization and maintenance by the church of clubs and classes for the intellectual, social and moral betterment of the community; especially that portion of the community not interested in the regular services of the church. The distinct end in view is the advancement of the kingdom of God. The Y. M. C. A. and the Y. W. C. A. are doing this kind of work in co-operation with the churches, but there is a great deal that these indispensable agencies cannot do. The institutional church is able to cover much of the same ground in many different centers at a less cost to those it benefits. For example, a small church in San Francisco, at a cost of less than $25 a month, has opened its rooms every evening, started a number of clubs and classes, provided games and reading matter, etc. An increase in attendance at the church services followed at once. The added expense in this case consisted of moneys paid to the janitor and cleaner for extra work; also a theological students' services on Saturday and Sunday, besides gas and sundries. The church and community both gain by such an increase in activity. Church members are provided with a diversity of practical work, work which employs all kinds of talent. Christianity is brought into closer contact with the every-day life through the opportunities offered during play, exercise and study. And occasions do offer frequently for pointing out the way of life. Any one who has had this privilege discovers in his heart a growing dissatisfaction with social functions which have no elevating end in view, and an increasing satisfaction in the helpful life. The pastor constantly moves among the newly interested people, makes friends and receives a hearty welcome into homes which had hitherto been closed to him. So much from the view point of one on the inside. The non-church-goer is also affected. If indifferent, or skeptical as to the good intention or value of the church, he is convinced that the church has a real interest in the welfare of the community. He is shown that the Christian service is not merely a giving of money and prayers, but includes time, strength, sympathy and the whole man. A fit place, offering the means for the developing of talent, has a great attraction to the ambitions. The lonely man or woman welcomes the opportunity of forming friendships. In a large city there are many persons so situated that a parlor or suitable place to meet and entertain one's friends is unobtainable. The open church provides a proper substitute for the kitchen or bedroom as a reception-room. Unconsciously in numerous instances a habit of coming to the church building is formed which leads to blessed results.

Such expansion necessitates strenuous exertion and some self-denial on the part of people and pastor. But it is a work of love, a spiritual service and has meant larger life for many churches in our land.

Four young men, this last week in one such church, have offered themselves to God. This is a convincing testimony to the value of institutional church work. The only church that ought not to attempt to grow in the direction of practical, daily service of and for mankind is the church that does not wish to reach outsiders.

INCONSISTENCY OF CHRISTIAN DOUBTERS

A Chapter from "How to deal With Doubts and Doubters," by H. Clay Trumbull.

A strange tendency of the human mind is to accept readily much that might seem most wonderful and contrary to all reason, while at the same time rejecting as unworthy of belief, or at all events seriously doubting, what is far less wonderful, and what is not at variance with the dictates of the soundest reason. This unmistakable fact is recognized in the telling adage, "Many a man who does not believe in a God believes in ghosts."

All of us have known men who reject the Bible as a guide of life, or as worthy of consideration as the most remarkable book in the world, who are disturbed for days and weeks when they see for the first time in the month the new moon over the left shoulder, and who seriously hesitate to begin any fresh undertaking on Friday. It is a well authenticated fact that many an unbeliever or declared opponent of Christianity is positively affected in his life course by the influence of signs and omens, and lucky and unlucky days and seasons.

We generally speak of "superstition" and "religion" as if they were two entirely different forces, affecting entirely different classes of persons; but it might be difficult for us to draw the line between the two forces even as the line exists in our own minds. It would be still more difficult for us to describe just the sort of persons who are influenced by the one force and not by the other. This truth, or the inevitable confusion with reference to this truth, should be borne in mind in dealing with those who evidently have an open mind with reference to the Bible and Christian truth, yet who seem unable to accept the Bible record of some prominent Christian truth, yet who seem unable to accept the Bi-Christian truth. It may, in their case, be simply a result of a peculiar working of their mind, and another indication of the strange tendency of human nature. Such persons deserve considerate, sympathetic treatment, in order that they might be helped into fuller and clearer light. They do not mean to be unreasonable, even though they are.

A young Christian worker came to me, one day, with a confession of a doubt, because he thought I was always ready to give sympathetic counsel to an honest doubter. The young worker had for some time been prominent in Young Men's Christian Association work, and in religious effort among university students. He was himself a university graduate, and was considering the Christian ministry for his life work. He had the reputation and appearance of an earnest and devoted Christian man. There was nothing that seemed to suggest the caviler or the doubter, even when he confessed his doubt. It was evident that what he believed he believed heartily, and that he would be glad to believe more. He seemed to be sorry that he had to confess any doubt.

After speaking of his manner of life and his habits of thought, as if he would have it understood that he was not inclined to a doubting mood with reference to the Bible truths, he said, half hesitatingly:

"The only thing that troubles me in the story of

Jesus is the narrative of His miraculous birth."

"Do you think there was anything exceptional in the life and work and words of Jesus?" I asked.

"Oh! I think he was in all things exceptional. I don't doubt Him. I trust myself fully to His guidance, and for my salvation, it is only about the circumstances of His birth that I have any doubt."

"How do you think Jesus compared with the people of His generation?"

"I think no one was for a moment to be compared with Him. He was away above all men of His day and generation."

"How do you think it was as to the men who had gone before Him, the wisest and the best and the greatest of them—men like Isaiah and Jeremiah and Solomon and David and Samuel and Joshua and Caleb and Moses, and other leaders of thought and action?"

"Oh! I think He was far above them all. None of them was to be compared with Him. I have no doubt on that point. It is as I tell you, only about the matter of His miraculous birth that I have any doubt."

"You think then that Jesus came into this world with the world as it was, and drew a new line of being and character and conduct in it, setting up here a new standard for men, even the best and greatest of men, to imitate and to strive to live up to from that time forward. Do you believe that the examples and teachings of Jesus, His work and His words, had any influence over his fellows while He was here in this world, and that they have continued to have this until the present day?"

"Yes, I most firmly believe that. I believe there was never anything like it. He was never equalled or approached. I have no doubts on these points. My only doubt, as I said to you, is about the story of His miraculous birth."

"You speak of the influence of the work and words of Jesus, not to say anything of the incitement and the new motive and the help furnished in His death and resurrection—what do you think has been the result in the lives of those who, since His day, have sought to live up to His standards? What proportion of His followers compare favorably with His example?"

"I do not think that any of them could be compared with Him."

"Not even with His example and teachings and influence before them, and with two thousand years of progress and moral growth in the world's history? Not a single one of the most progressive pupils has come up to the standard of the old-time teacher?"

"Not one. Oh! I tell you I count Jesus all by himself. No one was, or is, to be compared with Him."

"Well, now, my friend just look at the case as you present it to me. You say that you believe that two thousand years ago there appeared in this world one who was greatly superior to his fellows, one who was far above the wisest and the greatest and the best who had ever lived on earth; and that during the years of His life He was such a teacher and example, and had such an influence on His disciples and His generation, that the world feels it today; that He was such a Being that you are ready to trust Him as a Savior for this life and the next; and that, even with all the teachings that He gave for men's guidance, and with all the helps that the church which He organized has set at work for good in the passing centuries, not one of His followers or imitators has approached His standard of spiritual and moral excellence. You say you believe all this, yet you cannot believe the Bible record that there was anything peculiar about His coming into this world and life. You prefer to believe that He was born just like every other man in order to be unlike every one who ever had been, or who then was, or who ever was to be.

"That belief of yours, my friend, is a great deal more difficult than my belief. I am glad that my mind isn't subjected to such a test as your's is. Believing what you and I believe as to utterly unique life and character of Jesus, and of His place in the universe, it seems to me most reasonable to suppose that there was something peculiar in the coming of such a being into this world; and it would seem most unreasonable to suppose that He was born into this world just like an ordinary man. Don't you yourself think so?"

"Yes, I do, when I look at it in that light," said the doubter.

And it will often be found with many another doubter of some point of Christian truth, that He fully accepts and firmly believes more wonderful things than that which he doubts; and that his accepted beliefs are more reasonable, if taken with the one which he doubts, than without it. Christianity is more consistent with itself than would be any substitute for it according to our fancies or preferences.

Christianity is more reasonable than are the beliefs of those who deny or doubt its claims. This is true as to the more prominent unbelievers and scoffers. It is also likely to be the case with the doubts of honest Christians who have troubles with particular points of belief. They are almost sure to be ready to accept without question truths that are less in accordance with reason than that which troubles them. In view of this truth, it is well that one who would help honest doubters should bring out by his questions this phase of their unreasonableness. It is not too close an adherence to reason, but a lack of it, that multiplies doubters in the world.

SOME BEAUTIFUL THOUGHTS BY ONE WHO IS SEVENTY YEARS OLD.

From a Spiritual Autobiography.

[The new book by Hannah Whitall Smith on "The Unselfishness of God" is one of the most interesting which we have read in a long time. We give here the concluding chapter, that on "Old Age and Death." The first part of the book is devoted to the experiences of her early life as a Quaker. Throughout it is a story of religous experience, of a faith weak and eclipsed at times, but triumphant at last.]

And now that I am seventy years old and life is rapidly passing from me, if I should be asked how my discovery of the unselfishness of God affects my feelings towards old age and death, I can only say, that, secure in the knowledge that God is, and that he is enough, I find old age delightful in the present, and death a delicious prospect for the future.

If it were not for him, old age with its failing powers and its many infirmities could not but be a sad and wearisome time; but, with God, our lovely unselfish God, at the back of it, old age is simply a delightful resting-place. To be seventy gives one permission to stand aloof from the stress of life, and to lay down all burden of responsibility for carrying on the work of the world; and I rejoice in my immunity.

I have tried in my day to help bear the burdens of my own generation, and, now that that generation has almost passed away, I am more than happy to know that the responsibilities of the present generation do not rest upon me, but upon the shoulders of the younger and stronger spirits, who are called in the providence

of God to bear them. I laugh to myself with pleasure at the thought, and quite enjoy the infirmities of age as they come upon me, and find it delightful to be laid aside from one thing after another, and to be at liberty to look on in a peaceful leisure at the younger wrestlers in the world's arena. I cannot say that their wrestling is always done in the way that seems best to my old eyes, but I admire the divine order that evidently lays upon each generation its own work, to be done in its own way; and I am convinced that, whether it may seem to us for good or for ill, the generation that is passing must give place to the one that is coming, and must keep hands off from interfering. Advice we who are older may give, and the fruits of our experience, but we must be perfectly content to have our advice rejected by the younger generation, and our experience ignored. Were we willing for this I am convinced the young would much more often be glad to profit by what is called the "wisdom of the old;" but, as it is, they are afraid to ask advice because they think they will be expected to follow it, whether it commends itself to them or not, and because they fear the old will feel hurt if they do not. Perfect freedom in asking advice can only exist along with perfect freedom not to follow that advice.

I am not of course referring to the children, but to the adults of two generations, and I believe, as a general thing, the older generation, when it insists on its advice being taken, puts itself into the unenviable position of being very much in the way of the world's progress. It is found necessary in all lines of business nowadays to employ younger and younger workers, because the older workers are inclined to get into ruts, and are unwilling to be urged out of them. In this connection it is very striking to notice in the history of the Israelites how at the age of fifty they were, by the divine order, retired from publicc service, whether in the tabernacle or in the army. "And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more." It is manifest therefore that, if they were retired at fifty, one who is seventy, is at perfect liberty to stand aside from the world's work, and to enjoy that delicious sense of release from responsibility, which is the happy privilege of old age.

We read a great deal about the old educating the young. We need just as much that the young should educate the old. I hear that there is a university in Brussels that carries out this idea. It is called the New University, and it is indeed new, for not only do the professors hold classes for the pupils, but the pupils hold classes for the professors; and I venture to predict that that university will produce results far beyond those of any other. It is not that I think the wisdom is all shut up in the young, but I am convinced that it is the divine plan that each generation shall have the guidance of its own era, and shall do its work in its own way. And any effort to upset the divine order, efforts which I am sorry to say we old people are constantly being tempted to make, are sure to produce friction and to hinder progress.

People talk a great deal about the duties the young owe to the old, and I think it is far more important to consider the duties the old owe to the young. I do not of course say that the young owe us old people no duties, but at the age of seventy I have learned to see that the weight of preponderance is enormously on the other side, and that each generation owes to the succeeding one far more duty than the succeeding one owes to them. We brought the younger generation into the world, without consulting them, and we are bound therefore to sacrifice ourselves for their good. This is what the God who created us has done in the sacrifice of Christ, and I do not see that he could have done less. He has poured himself out without stint for his children, and we must do the same for ours.

Having discovered the unselfishness of God, as everyone who has lived to be seventy ought to have done, our attitude towards all around us, should be, up to our measure, one of a similar unselfishness. And surely this is what our Lord wants to teach us when he urges us to love our enemies, and to bless them that curse us, and to do good to them that hate us; in order, he says, that we may be the children of our Father which is in heaven, who himself does these things. And he ends his words with the exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Our perfection therefore is to be the perfection of unselfish love; and, the older we are, the more fully we ought to know this and act on it.

Everything is safe when an unselfish love is guiding and controlling, and therefore my old heart is at rest, and I can lay down my arms with a happy confidence that, since God is in his heaven, all must necessarily be right with his world, let the "seemings" be what they may. And I can peacefully wait to understand what seems mysterious now, until the glorious day of revelations, to which every hour brings me nearer.

It is to me a most comforting discovery, to have found out that God can manage his own universe himself, and that he can do it even without my help. I never look at the sun, or the moon, or the stars, without a satisfying recognition of the fact that they are all of the "work of his fingers," and that the management of them is his business and not mine, and that therefore I can afford to die and leave them, and all things else, to his care, without a fear that the universe will be dislocated by my going. God is the housekeeper of his own creation, and just as I should think it folly to worry myself over the housekeeping of my neighbors in Grosvenor Road, so does it seem to me even a greater folly to worry myself over the housekeeping of God. Therefore with an easy mind I can look forward to death, and the prospect of leaving this life and of entering into the larger and grander life beyond, is pure bliss to me. It is like having a new country, full of unknown marvels, to explore; and the knowledge that no one and nothing can hinder my going there, is a secret spring of joy in the bottom of my heart continually. Often and often, when some pleasant earthly plan is spoiled, I say to myself triumphantly, "Ah well, there is one thing about which I can never be disappointed and that is dying. Not one, not even an enemy, can deprive me of that!" Whenever I see a funeral I laugh inwardly at the fresh realization of the fact that such a happy fate lies even before every one of us; and I hardly dare trust myself to try writing letters of condolence about the death of any one, for they are almost sure to turn into letters of congratulation, at the happy escape of another prisoner from this earthly prison house.

In the different associations to which I belong my comrades never dare ask me to conduct a memorial service for our departed members, for I fear I shall be tempted to give thanks for their release. Even for the going home of those I love, I can always rejoice, for it seems to me nothing but selfishness to let my loss outweigh their glorious gain.

I love Walt Whitman's matchless death song, and always want to send it to every dying friend:—

"Joy, shipmate, joy.
(Pleased to the soul at death, I cry.)
Our life is closed, our life begins;
The long, long anchorage we leave,
The ship is clear at last, she leaps,
She swiftly courses from the shore!
Joy, shipmate, joy!"

This passing life, with all its affairs, once apparently so important, fades into insignificance in face of the surpassing life beyond, and I am glad to be so nearly through with it. Its interest has gone for me; and I, who used to be so eager to see every new place, and to taste every new experience, care for them no longer. I have a most satisfactory feeling of being done with this earth. All places look alike to me, and all experiences seem tame in comparison with that which awaits me on the other side.

As to what ehat is, I can only have vague ideas. I am like the butterfly, just preparing to slip out of its old cocoon, panting for the life outside, but with no experience to tell it what sort of a life that outside life will be. Only I believe with all my heart that the apostle told the truth when he declared that, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." And what more delicious prospect could the soul have! I remember vividly my perfect delight many years ago in the prospect of exploring the unknown beauties of the Yellowstone Park, and of the Hoodoo mountains in Wyoming Territory, a delight caused largely by the fact that they were unknown, and that therefore anything and everything seemed possible. But that delight was as nothing compared to my delight now, in looking forward to the things which have not even entered my mind to conceive.

The one thing I do know about it is, that then will be fulfilled the prayer of our Lord, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me." That glory is not the glory of dazzling light and golden brightness, as some might picture it, but it is the glory of unselfish love, than which there can be no greater. I have had a few faint glimpses of this glory now and here, and it has been enough to ravish my heart. But there I shall see him as he is, in all the glory of an infinite unselfishness which no heart of man has ever been able to conceive; and I await the moment with joy.

SAN FRANCISCO ASSOCIATION.

Fifth annual meeting of the San Francisco Association was held with the Bethlehem Congregational church on Vermont St., near 24th. There were addresses given by Rev. Wm. Rader on "Church Going;" Rev. W. C. Day on "Union With the United Brethren and Protestant Methodist Denominations;" Rev. J. K. Harrison on "Secret Prayer," and Rev. Carl Sinclair on "Consecration as Helps to Deepening the Spiritual Life." These addresses were of great interest and helpfulness. Reports were given from every church of the Association, for all were represented at the meeting. These reports showed a very general and hopeful state of things.

The fellowship manifest throughout the meeting was delightful. The culmination in this regard was at the supper table, when nearly seventy sat down together to partake of the ample store provided by the ladies of the church. Pastor Hollars acted very happily as toastmaster and called on Dr. I. C. Meserve to speak on "San Francisco;" Rev. T. R. Earle on "The Church in the Community," and Dr. G. C. Adams on "The Ministry." On the whole the meeting was a grand success. It was a choice gathering. R.

THE IDEAL CHURCH.

By Dr. Johns D. Parker, New Haven, Conn.

There is a growing conviction among the people, often admitted by clergymen, that the masses generally are not reached by the gospel, as preached in our churches today. A distinguished pastor, in an Eastern city, for example, recently said, in a sorrowful tone, that in former years his church, as well as many other churches in the same city, in and near which he has preached with great acceptance for more than thirty years, were always full, and often packed to the doors. Now, not a church in that city is full, except on some extraordinary occasion, and some of the churches have a hard time to maintain a fair audience. In some of the rich churches there will often be richly cushioned pews, sometimes not a few, with an audience in them. Most churches resort to expedients to draw an audience, and some churches are so poorly attended that large sums of money are spent on the music to attract people and in some of the wealthy churches silver-tongued orators in the mahogany pulpits say they sometimes hear their voices echo in the almost vacant church. The writer observed a service on a week-day in one of the dimly-lighted metropolitan churches of an Eastern city with only one auditor, and a fashionable, wealthy church in another city that arranged for superb music, before the service would have the church well filled during the music, but almost empty during the sermon. Careful study and earnest thought should be given to the question, How shall the Christian church reach and evangelize the masses?

This is a difficult question, and it is the purpose of this article simply to offer some suggestions for its solution, which may take years to be effected. Some claim that the falling off of church audiences may be accounted for by agencies that have sprung up in modern times, like the Sunday newspaper, Young Men's Christian Associations, Christian Endeavor societies, Epworth League, and various clubs. It may be conceded that some influences in modern times have drawn away from the regular preaching of the word, but it is believed that the more efficient cause lies deeper.

Some want committees appointed to force people into the churches, but is it not wiser to attract them? In dealing with the question let us consider the ideal church, which has devised as a solution:

1. The ideal church should be located centrally, if possible near, but not on a trolley line.

2. The church should be located on a gentle roll of land, so the drainage will be perfect and the view good.

3. The grounds should be ample and beautified. Cheerfulness is not given as a Christian virtue by the apostle, but it is kindred to joy, a Christian virtue. It is the sunshine of life, and who can live without sunshine? It is fortunate that the old-time grave yard behind the church has been relegated to another place, and the crypt under the church is not very popular. Churches should be cheerful. Why are modern churches so dimly lighted that artificial lights are needed in the day time? Does not the sun shine as bright as in the days of the fathers?

4. The church building should be commodious with plenty of rooms. Modern methods of heating, lighting and ventilation should be observed in the building.

5. The pastor of the church should be a man of God, both a prophet and a priest, so that the preaching will be uplifting. The minister has two functions: to win souls to Christ, and to feed the Church of God. Some one has said: "We need less ministers and more minister."

6. The office of the sexton is almost as important as that of the pastor. The sexton should be a well-informed man, he should understand heating, lighting and ventilation. It is a mistake to hire a man as a boy because he is out of employment. What church would engage a scrub minister as pastor, because he was out of work? An ignorant or surly sexton will almost break up a church. The sexton should live near the church so his services can be made available at all times.

7. Devotional meetings should be spiritual and comforting. The writer attended a so-called prayer-meeting at an Association, where the leader occupied the whole time in talking, and was about to close the meeting, when a brother suggested that they ought to have one short prayer (probably to take off the curse). It is a good thing after a prayer-meeting to shake hands and scatter sunshine.

8. The social functions of the church should be active. Poor people should be made to feel that they are welcome.

9. The church should have an ample library.

10. The church should have some room with maps, charts and globes, where Bible classes can be taught and informal lectures given.

11. Some people think that the ideal church should have some room with innocent games for the young.

12. Some think that a free public bath would be helpful. Wesley said that "cleanliness is next to godliness."

13. Some think the time will come when strong churches will at appropriate times give a free lunch to poor people. Perhaps the church may learn a lesson from the saloon.

14. The ideal church should have a music room, with instruments of music where the young can be instructed.

If objections are offered to the ideal church on account of its expensiveness, it may be said that the plan is an ideal, to which there may be approximations. It is certain that there must be a radical change in doing things before Christianity takes possession of the world. Denominationalism should not be made devisive to the children of God. Some plan must be devised so that all Christian denominations can work together harmoniously, as the infantry, cavalry and artillery of an army do their work harmoniously in a battle, all working towards the same end.

As preliminary to this fraternity cannot there be called a Religious Congress to determine on a simple fundamental creed that all true Christians can accept, leaving liberty for individual views in non-essentials?

After the general creed has been adopted, cannot a rule something like the following be agreed upon? Let all towns of three thousand inhabitants and under be restriced to one church, and let the people meet and determine by vote the denomination. Let towns for each additional three thousand inhabitants be entitled to an additional church. This rule could be applied in distributing missionary money in planting new towns, and in towns already established, the rule could be gently applied as an outside pressure until unnecessary churches could be absorbed by the stronger churches. The waste of missionary money on rival churches has been a blot on our common Christianity.

Has not the time fully come for Christians to drop their shibbsleths, and go to work shoulder to shoulder for the Master of "whom the whole family in heaven and on earth is named?"

ARE THE JAPANESE KUMIAI CHRISTIANS ORTHODOX?

Sidney L. Gulick.

That depends on who asks the question, and who answers it. Of course they are not orthodox Greek or Roman Catholic Christians. No high church Episcopalian Christians would be likely to concede their orthodoxy. But are they orthodox Protestants? That too, depends on your standpoint and the limits of your orthodoxy. If you insist on either strict Calvinism or strict Arminianism, if you insist on the verbal inerrancy of the original manuscripts of the Bible and on the plenary inspiration of all its parts equally, if you hold that the methods and results of the so-called higher criticism are necessarily heretical, or if you insist on the importance of believing what the Bible teaches literally in every case, even to the creation of Eve from Adam's rib, then beyond doubt the Kumiai Christians must plead guilty of heterodoxy. But so, too, must the vast majority of educated Christians and clergy of both England and America, especially of the Congregational bodies.

As the question at the head of this paper is being asked anxiously by some good people, supporters of Congregational missionary work in this land, it may not be amiss to give my testimony on the subject. I may say that I have known the leading pastors and evangelists of the Kumiai body for nearly fifteen years, some of them quite intimately. I do not hesitate to say if we may rightly accord the rank of orthodoxy to such leaders of English and American Congregationalism as Drs. Fairbairn and Horton, Forsythe and Campbell, A. H. Bradford and Lyman Abbott, Washington Gladden and Philip Moxom, Chas. R. Brown and Geo. A. Gordon, and Presidents King, Tucker and Harris, then we must accord the same rank to such leaders of thought in the Kumiai body as Pastors Miyagawa and Harada, Kozaki and Osada, Koki and Tsuyumu, Ninomiya and Hori. For I take it that the essence of orthodoxy, at least as held by Congregationalists of England and America, is nothing else and nothing less than the vision of the heavenly Father as revealed in and through and by the person and work of Jesus the Christ. The most eloquent preacher of the denomination, and doubtless of all the denominations in Japan, the Rev. D. Ebina, may perhaps be rightly classed outside the ranks of orthodoxy because of his extreme views on many points, but particularly because of his rejection of most miracles, including of course Christ's physical resurrection. But he holds strongly to Christ's spiritual resurrection, and I know of no preacher in Japanese or English who more forcibly urges the supremacy of Christ's person, or so convincingly presents Christ as a personal Savior. Though rejecting the customary orthodox statement of the dogma of the Trinity, he still refuses to join the Unitarians, feeling himself more at home among Trinitarian Congregationalists.

It has been my privilege to attend the nineteenth

annual meeting of the Kumiai churches, just held in Okayama (Oct. 21-24), followed by the annual session of the Workers' Association. This annual meeting will be memorable in the history of the Kumiai body, not only because of the striking celebration services of the twenty-fifth anniversary of the organization of the Japanese Missionary society, but because of the plans for new, aggressive work then formulated.

The outstanding impression made on me by this week of meetings, which included an ordination service, the most impressive I have ever attended, was the central place accorded to Christ in every address. In highly effective language he was asserted to be the solution not only for the practical problems of individual and national regeneration, but also of the profound problems of thought in regard to the universe. I was deeply impressed with the virility of thought and expression, with the philosophic range of the subjects touched on, with the manifest acquaintance with the best recent literature of the West, and with the earnestness and effectiveness of the grapple with present problems, both practical and intellectual. But more than with these was I impressed with the down-right spiritual energy of these workers, and with the repeatedly asserted consciousness of direct dependence on Christ and his complete supremacy for them in life and though. If this is the heart of orthodoxy then they are orthodox.

I wish that every Congregationalist in America and every Christian interested in the founding of an indigenous, self-supporting, self-governing and self-propagating church in Japan could have attended these meetings. He would have seen over sixty regular delegates (not one of them a foreigner) and a score of associate members (only three of them missionaries). I wish you could have heard the ringing words of pastors and laymen, urging a forward evangelistic movement to commemorate the twenty-fifth anniversary of the missionary society. I wish you might have heard with your own ears (and might have understood!) that masterly address and appeal of Pastor Harada to young men on "Victory or Escape," in which he contrasted the Buddhist and Christian ideals of life's purposes; also those two superb addresses by Mr. Ebina on "The Warfare of Righteous Samuaai" and "Life's Problem," the latter a discussion of personality, human and divine. I wish you might have heard the impressive addresses and appeals of Pastors Miyagawa and Tsuyumu, Tsunajima and Koki, and the rest. Had you come with doubts as to the orthodoxy of these men, with questions as to the place accorded by them to Christ as at once the supreme revelation and revealer of the heavenly Father, you would have had those doubts dispelled. You would have heard nothing of higher criticism, nothing destructive, nothing of doubts. You would have heard much of Christ, of battle, of victory, of sin and salvation.

However good the work being done by other missionary bodies and denominations in Japan, it is difficult for me to believe that they are laying any firmer foundations on the whole for the ultimate triumph of the kingdom of God in Japan, or are proclaiming that kingdom any more effectively or wisely than is being done by our own wholly self-supporting, self-governing and self-propagating Kumiai churches, adverse criticism to the contrary notwithstanding.

I would like to take this opportunity to pass on an appeal that touched me deeply, an appeal for books. Here in Japan we are on the meeting ground, nay the battle ground, where Christian, Buddhist and Confucian ideals of life and eternity must fight out their battle to the finish, with Christianity heavily handicapped. The problems, both practical and intellectual are such as few Occidentals can adequately appreciate. The small band whom the Lord has called out to fight the battle for Christian truth feel the insufficiency of their equipment, the inadequacy of their means. Would that some Rockefeller or Carnegie might see this opportunity of the centuries for advancing the ultimate peace of the world in the most effective way conceivable by providing such educational facilities for the new life of the Orient as shall adequately equip it for its life and death struggle with the effete but still powerful modes of life and thought that have so long ruled these lands.

But the appeal that touched my heart was the appeal for books. Not for large salaries nor for foreign travel are they asking, but for the best books the world can give them to help them in their arduous warfare. Are there not some, who, though not able to follow the princely methods of Carnegie and Rockefeller, might still be able to provide all the books that would be needed by less than a hundred pastors and evangelists of our Kumiai churches? God grant that some one may hear and answer this appeal.

Matsuyama, Japan, Nov. 5th, 1903.

IS NOT THIS THE CARPENTER?

G. Campbell Morgan.

For the greater part of the life of Jesus he worked with his own hands for his own living. That brings the Son of God in living, pulsating life close to every man who works.

There is a beautiful tradition that Joseph, his reputed father, died while Jesus was yet a child, and so he worked, not merely to earn his own living, but to keep the little home together in Nazareth, and Mary and the younger members of the family depended upon his toil. That is a beautiful tradition. It may be true, but I do not press it; but I do press this upon you, above everything else, that he worked for his living. Oh, that we could get all the strength and comfort which this fact is calculated to afford!

Business men, you who have been at work all the week and have been harrassed by daily labors, and are weary and tired and seeking for new inspiration, this Jesus, whose name has become a name of sweetness and love, was not a king upon a throne. He was not for the greater part of his life a teacher, with the thrill and excitement of public life to buoy him up. No; the long years ran on, and he was doing what some of you speak of as "the daily round, the common task." The man Jesus rose at daybreak, and, picking up his tools, made yokes and tables, in order that he might have something to eat; and that not for a brief period, but for eighteen years. He was an apprentice boy, a young man improving his craft, a master in his little shop, with the shavings around him and his tools about him.

That is the human picture; but that human picture becomes supremely precious to me as the light of the divine falls upon it. The eighteen years are over; the tools are laid aside; his feet will no more make music as he walks among the rustling shavings. God says, "I am pleased." It may have meant that God was pleased with Jesus because in those years he lived in the realm of the spiritual, rather than the material. I believe that it did mean that he was careful to think of and pray for, and teach the younger members of his household, or that he was regular in his attendance upon the

services of the synagogue. I think it did mean that because I read, "He went to the synagogue, as his custom was, on the Sabbath day."

But I want to know what God meant about the shop, and I am going to suggest to you two things. In the first place,—and you will forgive this way of putting it, because I want the truth of it to abide upon your hearts, and if the phrasing be not elegant, I want it to be forceful,—it meant that Jesus had never done in that carpenter shop a piece of work such as we speak of in the closing years of the nineteenth century as being "shoddy work." "I am pleased." God could not have been pleased with carpentry that was scamped, any more than with blasphemous praise. "I am pleased," and every bit of work has on it the light of divine truth. When Jesus sent out from the carpenter's shop yokes which the farmers would use, they were so fashioned and finished that they would gall no ox. "Take my yoke upon you" gathers force and strength as an illustration from the fidelity of the carpenter's shop. When Jesus said, "Take my yoke," it was because he knew that it would not gall; it would be finished and perfect.

Sometimes we have overshadowed the carpenter's shop with Calvary's cross. We have no right to do it. We have come to forget the fidelity of the Son of God in the little details of life, as we have gazed upon his magnificent triumphs in the places of passion and conflict.

In the second place, the divine approval meant that the influence of the life had been pure and bright and good. You all know the effect of influence. What kind of influence has he extended? Pure and strong! I have sat sometimes in meditative mood and thought of my beloved Lord, and tried to carry myself back, with all the interests that are nearest my heart, into that land and that time when he was on earth, and I have thought if I could just have taken my boy and apprenticed him to that carpenter, what a blessed thing it would have been. I think Jesus would not have given him the 119th Psalm to learn before he came to work in the morning, or have been talking to him for evermore about heaven and getting ready for it, and hell and shunning it; but he would have lived a bright, strong life before him, for no life ever touched the life of the Son of God but was brighter and purer and stronger for the contact; and so, when the years of the carpenter's shop are over, God sets his seal of approval upon them, first, because of the influence of the life has been true and right and noble.

Book Reviews.

"The Souter's Lamp." By Hector MacGregor. Some correlated sketches of Scottish village life; very touching, showing the worth and beauty of the Scotch heart and character; and serving, as so many of these stories do, as an inspiration to higher living. [F. H. Revell Co., Chicago. Pages, 272. For sale, along with all other of the Revell publications at 23 Grant avenue, San Francisco.]

"Honor Dalton." By Frances Campbell Sparhawk. An optimistic novel dealing with the struggles and the romance of two characters, a man and a woman, who cannot be bought or turned from the path of right by any means. It negatives the saying, "Every man his price." A helpful book for the young men and young women who have to do with the daily problems of work and money and purity! [F. H. Revell Co., Chicago; pages 419. For sale at 23 Grant avenue, San Francisco.]

"How to Deal with Doubts and Doubters." By H. Clay Trumbull. A valuable book of 131 pages published by the International Committee of Young Men's Christian Associations, New York. The following titles of chapters will show the scope of the work: Considering Doubts Rather than Beliefs; Not Ready to Give Up One's Will; Waiting for More Faith; Waiting to Be Good Enough to Join the Church; Considering Our Desires Instead of God's Love; Is Lack of Right Feeling a Barrier to Right Action? Unable to Believe in Miracles; Not Believing in Any Spiritual Existence; Inconsistency of Christian Doubters; Troubled Because Finding No Enjoyment in Prayer. Throughout the book is deserving of hearty commendation. We know of no one better able to write a book which would be helpful to doubters than H. Clay Trumbull.

"The Unselfishness of God." By Hannah Whitall Smith. This spiritual autobiography by the author of "The Christian's Secret of a Happy Life" is a book which is well worth reading. Mrs. Smith was brought up a Quaker, and this new volume by her is replete with her early experiences among that people. Highly interesting are the chapters on Quaker guidance, Quaker queries, Quaker "opportunities," the sugar-scoop bonnet, the hat testimony and plainness of speech. These lead up to the story of her religious awakening, her search for peace, the eclipse of her faith, her renewed search, her final assurance and deep life of faith. These leaves from the book of her life will be found not unlike the leaves of many other life books, and will bring comfort to many who are striving to walk along the Christian path. [F. H. Revell Co., Chicago; pages 312; $1.25 net.]

The Sunday-School.

BY REV. W. H. SCUDDER.

The Birth of Christ. Matt. ii: 1-12.

Lesson 12. Dec. 27, 1903.

Very appropriately the studies for the coming six months in the biography of Jesus, begin on the day of all the year when the Christ-child occupies the center of family, church and nation. It might be well to pause in the midst of all the festivities and try to realize what the world would be were there no resultant of Bethlehem manger. Could we suddenly be placed in the midst of some Chinese town in the interior of that great empire, a town not yet visited by Christian missionaries; could we visit a city in Africa where the sound of the "good news" had never reached, we might realize what our land, our homes, would be were it not for the mighty influence of the Christmas story. So easy is it to enjoy the fruit without thinking of the seed, the growth, the care, the culture necessary to its production. So easy is it to eat the luscious portion of the fruit and throw aside that which is the real essence in the whole production. We are prone to feel that the universal celebration of Christmas makes more and more of the holiday and the exchange of gifts, and the thousand things which tend to increase joy, while the prime feature of incarnation is minimized. The "new world," if we so desire to term the civilized globe which man now possesses, has need, sore need, of realizing the great truths em-

bodied in this lesson, some of which we can notice in brief.

1. The witnesses to the event of the incarnation.

There was danger that the event would be obscured. The humble parentage, the peculiar circumstances, the care in a remote portion of the earth (for Rome was the great center) tended to relegate the event to oblivion. The mention of the remarkable fact would surely have brought dishonor upon Joseph and his wife. But God did not thus intend that the advent of his only begotten Son should pass into oblivion. Around the manger were witnesses representing all that earth or heaven could furnish. The world of glory bent over the child and witnessed in choral voice of their king. The Jewish people witnessed to this event in the consultation of Scribes and priests as to where Christ should be born. The Gentile world bore witness through Herod, the representative of the Roman emperor. Intellectual culture came from the East in the Magi to bear its witness to this event, while true faith in humblest guise, hastened from frightened flocks to see what an angel had asserted, and on discovering, proclaimed the event wherever the shepherds went. It has been no unusual thing to relegate these scenes connected with Christ's birth to tradition, and of late it is quite common to talk of the "gospel of the infancy" as if it were a compilation of pretty legends which grew up to help account for the wonderful character which Jesus proved to be. But there is no reason for this, indeed the facts point to the historic verity of the record. Luke is extremely careful to announce that he had thoroughly investigated the things he recorded, and he would not have given the facts which are so full of the superhuman had they not been authenticated to him. But whence did he obtain them? Prof. Sanday suggests that it might have come through Joanna, the wife of Chuza, Herod's steward (Luke viii 3). He says: "We already had grounds for connecting the source from which he (Luke) draws, ultimately, with the mother of Jesus. Through what channels did it reach the evangelist? Probably through one of the women mentioned in Luke viii: 3; xxiv: 10; and as Joanna is the least known of the group, and therefore the most likely to drop out for any one not personally acquainted with her, perhaps we may say, by preference, through her. We learn from Jno. xix: 25 (see Acts i: 14) that the mother Jesus was thrown into contact with this group,—perhaps not for any great length of time, but yet for a time that may well have been sufficiently long for the purpose, and we believe that thus the secret of what had passed came to be disclosed to a sympathetic ear." Prof. Ramsay inclines to the same idea. If this be so, we may confidently receive these facts, and rejoice that they witness to us of this great event when God began his "human life." The incarnation is too momentous for us to think of it even with the shadow of misgiving.

2. The world's preparedness for the incarnation.

Two ilustrations are here given of such. Nature is prepared as indicated in the appearance of the star. Just what this was, is still a mooted point, but we are inclined towards believing it a natural though unusual phenomenon. Kepler in 1614 calculated that there was a conjunction of Saturn and Jupiter, B. C. 7, and Pritchard, following, showed these conjunctions in that year between May and December. Wiesler quotes the Chinese astronomical tables as to the appearance of a peculiarly colored vanishing star in Feb., B. C. 4. While Edersheim couples these events, thinking that the conjunction of B. C. 7 attracted the attention of the Magi, and the temporary star of B. C. 4 became their guide.

The preparation through prophecy. V. 5.

One task of modern critical scholarship of the Scriptures is to bring out messianic prophecy in its fulness. There is no need to twist or dislocate Scripture to make out a reference to Christ in the Old Testament. Passages clear and forcible are numerous to form an unanswerable argument regarding a "coming One," and the nature of this person is not difficult to determine. The following passages indicate the broad outlines, shadowy at first but indelible at the end. (Gen. iii: 15; xii: 3; xlxix: 10. Deut. xviii: 15. 2 Sam. vii: 12-16. Ps. ii: 45; lxxii. Amos ix: 11. Isa. xi. Dan. vii: 13. Mal. iii: 1.) Besides these two there are many now recognized as preparing the world for the incarnation. We may see it in the unification of the world under the Roman rule, the universal means of communication through the Greek language, the decay of the heathen religions, the failure of men to grasp the spiritual end for which the world was created, and the general dissatisfaction with everything held sacred in life, the expression of which was found in the abandonment to pleasure-seeking which characterized the age. The theme here is too comprehensive for treatment on this brief point, but the student can read a masterly development of it in Prof. Ulhorn's "Conflict of Christianity With Heathenism." Chaps. 1 and 2.

3. The advent of the king.

If space permitted it would be instructive to picture the life of a Roman emperor, or more particularly of Herod, the king of the Jews, and contrast it with that of this new born king. In such a picture would appear the entire want of those elements of real kingship displayed in the pomp and tyranny and loveless rule of the one, and those traits of truth and righteousness and sacrifice and love, which have made Jesus the acknowledged king, not of the Jews, but of humanity. As the age grows in discernment the fact stands out more clearly, that Jesus is the real king, because of his intrinsic character. His marvelous insight to the kernel of things, his ever prevailing method of conquering through abandoning all for others. The world had to be overturned, re-created. Jew and Roman, Greek and barbarian longed to do it by force of arms, or by force of some kind that would subjugate all material things to itself. God took a different method. Quietly, in the weakness of a new born babe, with no display, with the humblest of beginnings, he communicated a force to this old world which is bringing the ambition of Jew and Gentile to practical culmination. They missed the fundamental fact that the world at botton is spiritual, that it is to be overcome, if at all, only by spiritual power. Jesus possessed that force, displayed it, set it in motion among men. The wise men worshipped because led by a star in the heavens they saw the King of the Jews; we will be wiser if, led by the star of the spiritual heavens, we worship him as our King, for we see that unequalled Spirit which has magnified itself in all the generations since the first Christmas in perpetual revelations of grace and glory, and fills the earth today as the undoubted union of God and man.

Illustrative Lesson Notes, 1904.

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lesson is studied in five ways, critically, homiletically, from the teacher's standpoint of aids and plans, from the side of the Golden Text, which is topically developed, and from the illustrative point of view. The latter is given in some cut, or map, and generally with some reproduced scene of place, person, or topic, and there is always a 'key illustration,' consisting of some anecdote or historic fact. Fitted as the book is, wih full-page maps with blackboard plans and diagrams; printed in clear type with bold lines to indicate what is essential to fix the eye; this is one of the most attractive, and, we venture to say, one of the most helpful of the many teachers' aids that this year has produced. Eaton & Mains, New York. $1.25.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

December 27.

Topic—An Optimist's Missionary Meeting...Isa. lx: 1-5.

A true Chrstian is always optimistic. To be anything else wold be contrary to the spirit of the Master. Our's is pre-eminently a gospel of hope and therefore one of sunshine and good cheer.

Our faith in the future state lends a spring and gladness to life. No matter how grey or somber may be the atmosphere of any life if that life is Christian, it can say, "It will be better by-and-by." The believer in Christ feels "that grief may be joy misunderstood," and "no chastening for the present seemeth joyous but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

Lincoln used to say that "the Lord did not close all of his accounts this side of the river," so though it may be night now, there is a morning coming. If the gospel had not been of a hopeful character, it could not have survived its trials; its flames would have been quenched in the waters of sorrow: its wings would have wearied in the toilsome flight. The Church has always shown the same undaunted attitude; its face has always been towards the morning; its eye steadfastly set towards a glorious morrow.

* * *

A missionary meeting, not optimistic in its general character would be alike a discordant; yet a person may be more or less hopeful and more or less forward in spirit, so a meeting; and the purpose, no doubt, is to have as cheerful and buoyant a one as possible, and the materials are manifold. The passage from Isaiah is good encouragement for a beginning. Its is strongly hopeful and abounding in vision. The people of Judah are bidden to "Arise and shine, for their light is come. There is darkness in the earth but Jehovah's glory shall be seen dispelling it. Nations are to come to the light, and kings. Sons and daughters are to come from far, and because of it, faces will be radiant, hearts will thrill, and be enlarged. The passage is most stimulating; it makes the soul glad and set the blood pulsing faster. "God is in His heaven; all's right with the world."

History abounds in materials. If we may forecast the future by the light of the past, there is the greatest possible reason for good cheer. Missions have wrought wonders. Under their benign influence deserts have been reclaimed and waste places made useful and fruitful around the globe. Nations have been born in a day. Savage people as the primitive Hawaiians have been civilized and spiritualized Cannibal tribes like the Fiji Islanders and others in the South Seas have been rejuvenated, continents like Africa have been opened, and a new sunrise has risen upon peoples like the Japanese.

* * *

Missions have provided new channels of activity for the latent energy within the church that otherwise would never have been utilized; thousands of lives have been consecrated to Christian service; millions of money applied to gospel use; myriads of prayers have been offered that would have never been, and thus faculties and power have been developed never dreamed of before. Missions have made a great contribution to the annals of Heroism, for no more truly heroic men or women have ennobled the race than the martyrs who have perished in the gospel cause. The recent persecutions in Armenia, Macedonia and China are glorious in the light of those who have stood the sword and the fire and the torture for Christ. These have enriched the records of manhood, and it is inspiring to know that such have lived. Missions have advanced the healing art in unenlightened nations almost beyond estimate. Witchcraft and incantation, superstition and ignorant cruelty in native treatment of disease and injury have yielded in many quarters to sound practice of medicine and scientific surgery, no one not familiar with the facts can imagine the relief and comfort our mission hospital and medical missionaries have ministered in th last quarter of a century. Then, new languages have been developed or old ones systematized and whole peoples given for the first time a literature.

* * *

It is impossible not to grow enthusiastic when we review the past, it is equally impossible as we forecast the future. We have had only a little more than a century of modern misions, but the results have been so glowing that we can scarcely imagine what the next century will achieve. The present spirit of the great Mission Boards is aggressive and confident; they are planning vast enterprises; they are occupying new fields and re-enforcing old ones; they are seeking for an army of missionaries and mints of money and are contemplating the winning of the world before the half century shall close, if not before. The Church is continually growing in wealth and the missionary consciousness is deepening. The Ecumenical Conferences is having echoes all over the land. There is the utmost ground for optimism, and pessimism should be ruled out of all societies. The world for Christ! What an inspiring battle-cry it is! How it appeals to manhood and womanhood! How it makes life worth living and gives it noble cast. Our land for Christ! All lands for Christ. This is the rally cry of Missions. Let Christian Endeevorers take up the strain and give it force and volume. There is a noble army of them now. Let their ranks increase. Upon the Christian Endeavorers of to-day depends the missionary victories of to-morrow.

NOTICE.

The annual meeting of the California Chinese Mission, a corporation, for the hearing of reports and the election of officers will be held at the Congregational headquarters, Y. M. C. A. building, San Francisco, on Monday, Dec. 21st, 1903, at 2 o'clock p. m.

Church News.

California.

Beckwith.—Services are now held here every Sunday morning by the pastor, Rev. William D. Kidd. This church has recently received the present of a handsome silver communion set from the Woodland church, which is much appreciated.

Oakland, First.—Twenty-one new members were received at the December communion. At the last meeting of the Men's League one hundred and forty men sat down to dinner, the address being given by Prof. Bernard Moses on "The Government of the Philippines."

Sierraville.—The winter has brought many of the men back from the mines and lumber camps, consequently our services are better attended. The saloon is largely in evidence here, and to counteract its influence a Reading Room and Circulating Library is to be opened this month. Quite a number of books and magazines have been provided by friends in the Third church, San Francisco, and the First of Oakland. A Ladies' Aid Society has been organized in Sattley, an outstation of this field.

Lockeford.—The ladies held a fair and supper December 4th. Rev. S. C. Patterson, the former pastor, gave an address on "On the Top of the U. S."—an entertaining account of his trip with the Sierra Club last summer into the high mountains and up Mt. Whitney. A large audience thoroughly enoyed the description. Over $60 was cleared toward a fund for a new organ. A week's special services were recently held in union with the Methodists, the pastors preaching. The ladies have filled a box of dried and canned fruit for some home missionary larder.

Lodi.—The whole community has enjoyed a lecture course planned by the pastor to help raise funds for the renovation of the interior of the church. Rev. C. R. Brown gave his lecture on "The Greatest Man of the Nineteenth Century"; Mr. Harris Weinstock gave "What the Jew and Christian owe each other"; Rev. Wm. Rader gave us his sketch of "Uncle Sam; or The Reign of the Common People"; and Rev. Jee Gam closed the course by telling of "Old and New China." Over eighty dollars was realized for the fund. The Ladies' Aid Society filled a box of canned and dried fruits and nuts for a home missionary. Rev. G. H. DeKay finds considerable interest manifested in a series of evening expositions of "James," "The Gospel of Common Sense." A recent morning lecture on "Solomon" was listened to by a large congregation.

Los Angeles, First.—With the twilight communion on Sunday, December 6th, Rev. Warren F. Day, D.D., completed nine years in the pasorate of the First church, Los Angeles. On this occasion, fifty-two were received, a large number of whom were young people. During these nine years, a heavy debt, a legacy from the "boom times," has been removed, a costly memorial pipe organ secured, a new house of worship erected and dedicated free from deb, a notable company of young people drawn into sympathy and covenant relations with the church and much work done which extends beyond the bounds of the immediate parish. During the past twelve months two hundred have been enrolled as members, and 1,231 during Dr. Day's connection with this church. During the past three years, Rev. William Horace Day has been associated with him. At the beginning of Dr. Day's pastorate, the membership enrollment was 431.

Pasadena, Lake Avenue.—The church held its annual meeting and celebrated its seventh birthday December 3d. It was one of the most delightful occasions in the church's history. After partaking of a bountiful supper, served by the Ladies' Social Union, the roll was called; many responses were given by a verse of Scripture; the absent members remembered the gathering by sending words of greeting. The excellent reports, which gave a comprehensive review of the year's work, showed progress in every department except the department of matrimony. The young people have taken this hint and are likely to break a record the coming year. The membership is now 200; 37 have been received during the year; five were dismissed and five have died. The treasurer reported all bills paid and a balance on hand; that $144 had been received and paid out for benevolences. The C. E. societies, with a membership of 120, had contributed over $375 for missions and charities, including $300, which was sent to Mr. Kuykendall, their missionary in China, whom they have undertaken to support. The Sunday-school has an enrollment of 278. Twenty-eight was received for benevolences and $133 expended for its own support, including an addition to the library. The Church Missionary Society had sent for home and foreign missions $121. The Ladies' Social Union had cleared over $50. The totals showed that $1,500 had been expended for home support, not including parsonage money, and over $700 for benevolences. The pastor's report revealed the life of a busy man. He made 426 calls, preached 95 sermons, and conducted many funerals. An amendment to the By-laws, providing for a Board of Deaconesses, was adopted. It is thought that this new line of work will prove to be a worthy one. There exists in the church a spirit of harmony and unity, which has been manifested throughout the entire year. This spirit and the good fellowship has had much to do with the wonderful success. The church has outgrown its quarters and is now pushing forward a plan for a new auditorium.

The church at Campbell enjoyed on Dec. 1st, one of Santa Clara valley's most delightful fellowship meetings. The churches from Santa Cruz, San Jose, Saratoga, Cupertino and Campbell all uniting. The day was such as only our beautiful valley can furnish, the spirit of the meeting warm and filled with love and hopefulness. All the papers were practical and inspiring. Dr. William Windsor, for 14 years the loved pastor of the church, presided, and helped all by his sweet spirit of love and kindly service. At noon the ladies of the church furnished coffee and tea and all enjoyed a fellowship basket lunch together. At the close an offering of something over $20 was taken for the Missionary Home in Saratoga. We were glad to have the pastor's father, Rev. W. H. Atkinson of San Rafael, with us, who also preached on the preceding Sunday.

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Oregon Letter

By George H. Himes.

The Inter-State Convention of the Y. M. C. A., composed of delegates from the Associations in Oregon, Washington and Idaho, met in Pacific University, Forest Grove, December 4th, and adjourned on the 6th. It was the largest convention of Christian Associations ever held in the State, and was characterized at all the meetings by a deep, spiritual influence. The principal speakers were E. T. Colton, International College Secretary; F. B. Willis, General Secretary, Omaha, Nebraska; N. W. Helen, en route to Japan, where he will engage in missionry work; H. W. Stone, General Secretary, Portland; and A. S. Allen, General Secretary, Seattle. There were in all about 150 accredited delegates in attendance, and as the occasion brought into the little city numerous visitors from adjacent towns and localities, it may be imagined that the hospitality of the people was taxed to the limit; yet room was made for all, and the self-denial practiced brought a rich blessing, as it always does. The splendid example exhibited by the citizens of Forest Grove in this matter is to be highly commended, and the attention of other places, much larger in population, is hereby called to it. Forest Grove is nothing if not hopitable, a fact proven by many tests which have come within the knowledge of the writer.

The receipts of the Executive Committee having the convention in charge were $1,080 for the past year, and expenses, $632, leaving a balance of $348 in the treasury. As it had been considered desirable to put a travelling secretary into the field for the coming year, at an expense of about $1,500, pledges were made at this convention for $915.

Officers for the ensuing year: F. A. Wiggins, Salem, President; Prof. C. E. Lewis, Newberg, Vice-President; Mr. Lewis, Pocatello, Secretary; Seth Leavens, Oregon City, Treasurer.

Pacific University received a great blessing from the convention. Student prayer-meetings are being held each day at noon, and a dozen or more young men have already made open profession of intention to lead a Christian life. The regular chapel exercise on last Tuesday morning was a conference meeting at which teachers and students publicly pledged themselves for the first time before their fellow-students. It is hoped that the gracious work thus begun will continue for some time.

It was the privilege of your correspondent to worship with The Dalles church, last Sunday, Rev. D. V. Poling, pastor. He has a strong hold on his people, and is doing excellent work. Good music is a marked feature of the services, and in this, as well as in the pulpit, Mr. Poling renders excellent service. The evening audiences fill the house of worship to its fullest capacity.

The work in the Portland First church is enlarging in every direction, under the efficient guidance of Dr. House. He is an optimist, and to hope for better things is to bring them to pass; that is to say, not hope alone; but hope inspires faith, and faith begets work, not only on his own part, but his example being contagious, work on the part of others, and this effort produces results—not as great results, perhaps, as are desired, but sufficient to give great encouragement. This increased work is beginning to be beyond the limit of one man to properly care for it, hence a few weeks ago the question of an assistant pastor was considered by the Prudential Committee and the Board of Trustees, and a recommendation made to the church that one should be secured. Two weeks ago the church acted upon the matter favorably, and in a few minutes pledged the needed funds to provide for the increased expense for a year. The person chosen is Rev. H. A. Start, who, for some time past, has been supplying the churches of Oswego and Clackamas very acceptably. Mr. Start will begin his duties on January 1, 1904, and will act as superintendent of the Sunday-school in addition to his duties as assistant pastor.

The bazaar of the Ladies' Aid Society, held on the first and second days of this month, resulted quite satisfactorily in netting something over $900

The many friends of Rev. and Mrs. J. L. Hershner of the Riverside Congregational church, Hood River, will be pained to learn that their little boy Lawrence, six or seven years old, has had to have a surgical operation performed on one of his hips. The operation took place on the 3d inst., but is not proving as satisfactory as was hoped, and it is feared that another will have to be undertaken. The nature of the disease seems to baffle the surgeons.

Revs. J. M. and Dora R. Barber recently assisted the pastor of the Corvallis church in a series of special meetings.

At the presentation of "Ben Hur," at the Marquam Opera House, in this city, for seven consecutive times, $23,000 was taken in—$9,000 more than ever was received in the same building upon any other occasion.

Two more of the graduates of Pacific University are coming to the front in such a way as to reflect credit upon their Alma Mater as well as upon themselves. John U. Smith, of the class of '89, was appointed in 1897 by President McKinley a commissioner to Alaska. Later on he resigned and removed to Hilo, Hawaii, and began practicing law, and recently was elected district attorney of East Hawaii. His wife is also an alumnus of Pacific University, and of the '89 class. Harold B. Millis, of '92 class, has been appointed to a position in the office of the governor of the Philippine Islands, and will sail at once for his destination.

The Highland church is so far advanced towards completion that services can be held therein, and the first preaching service will be given this evening by Rev. D. B. Gray.

Rev. J. Wilbur Chapman, the noted revivalist, arrived here a few days ago, and began a series of meetings in the First Presbyterian church, which have been very largely attended. This afternoon a meeting was held for men only in the Marquam Opera House, and it was filled to overflowing. He gave an excellent discourse. Although there was nothing specially remarkable about it, the great audience gave excellent attention, and when he called for a decision easily one hundred indicated a desire to change their mode of living

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There was a man who smiled
  Because the day was bright;
  Because he slept at night;
  Because God gave him sight
To gaze upon his child!
  Because his little one
  Could leap and laugh and run;
  Because the distant sun
Smiled on the earth, he smiled.

He toiled and still was glad
  Because the air was free;
  Because he loved, and she
  That claimed his love, and he
Shared all the joys they had!
  Because the grasses grew;
  Because the sweet wind blew;
  Because that he could hew
And hammer he was glad.

Because he lived he smiled,
  And did not look ahead
  With bitterness or dread,
  But nightly sought his bed
As calmly as a child.
  And people called him mad
  For being always glad
  With such things as he had,
And shook their heads and smiled.
  —Ballads of the Busy Days.

Give the Boy a Chance.

There is nothing in the world so well worth looking after as the boy, and there is no being in the world so much neglected as the boy. The attitude of the world toward him is too nearly expressed by the mother, who said to the nurse: 'Where is Johnny?" "He is out in the yard." "What is he doing?" "I don't know." "Well, go and see, and tell him to stop it." We chaperon our girls, and not too carefully; but we leave the boy to choose his associates and his environments without much advice and with very little guidance. Girls are naturally winsome, gentle, companionable, and they win their way, too, and are welcome in all homes, but I do not know of many homes where boys are invited. About the only door that swings with sure welcome to the boy, about the only chair that is shoved near the fire especially for the boy, about the only place where he is sure of welcome, is where you do not desire him to go. It is about the hardest thing in the world to get hold of a boy—to get a sure grip on him. I remember a father I once knew who had spent most of his life being a companion for his son. He went skating with him. He went everywhere with him. They were companions. The old man never amounted to much himself, but his boy did. The product justified the expense. The greatest discovery in the world is self-discovery. A great many people go through the world and never discover themselves, never come to the consciousness that they are an element, a factor, in the world. They feel no personal responsibility. The load does not touch their shoulders. We are apt to criticise self-assertion, and yet a boy or a young man who thinks he is the whole thing is worth a thousand times more than the one one who thinks he is nothing. The one will probably discover his mistake, and he will get lots of assistance to that end; but the other will never discover his mistake, and few will care whether he does or not.—Hon. Leslie M. Shaw.

An Enthusiastic Auditor.

The late Dean Hoffman was once called upon to speak at a gathering in the interests of a cause to which he had given much of both time and money. He took the rostrum reluctantly, and began apologetically as follows:

"I am not much of a speaker, friends."

"Amen!" came heartily from a good Methodist not far from the speaker.

Dean Hoffman looked disconcerted, but manfully tried to proceed:

"I shall detain you but a moment, friends!"

"Hallelujah!" came from the same Methodist.

The dean proceeded to make a very few remarks with a very red face. He laughed most heartily, however, when it was afterwards explained to him that the exclamations of pious gratitude had come from a deaf brother, who, able to recognize nothing but the pause in the dean's speech, had expressed his approval on faith, rather than on hearing.—Christian Youth.

Women in Business.

Every one knows that in this country woman is becoming a power in the business world, but few appreciate to what extent the ladies are now crowding into callings which heretofore have been held largely, if not exclusively, by men. There are in the educational work of the United States 328,000 women, over 28,000 more than are engaged not only in teaching, but in all professional callings in England, but besides these, there are women in lines that seem strange for members of their sex. There are, for example, 196 female blacksmiths, 890 brass workers and 3,370 iron workers. There are 30 mechanical engineers, 40 civil engineers, 100 architects, 150 contractors, 942 designers, 298 bankers and brokers, 261 wholesale merchants, 1,271 officers of financial institutions, 4,861 restaurant proprietors, 3,438 factory managers, 8,545 hotel managers, 34,162 retail merchants and 307,,788 farmers. In these days the ladies are evidently not to be kept back; they are coming to the foreground in every line.

Insight Into God's Word.

"Howbeit when He the Spirit of truth, is come,
He will guide you into all truth; for He
Shall not speak of Himself; but whatsoever
He shall hear, that shall he speak; and
He will shew you things to come."

Give me a deep insight into the practical meaning of thy word; let me get a clear idea of the tone and tenor of thy law. Blind obedience has but small beauty; God would have us follow him with Word is all the ignorant can hope for; if our eyes open. To obey the letter of the we wish to keep God's precepts in their spirit we must come to an understanding of them, and that can be gained nowhere but at the Lord's hands. Our understanding needs enlightenment and direction; he who made our understanding must also make us understand. It is to be noted that the Psalmist is not anxious to understand the prophecies, but the precepts, and he is not concerned about the subtleties of the law, but the commonplaces and everyday rules of it.—C. H. Spurgeon.

Mediation of Christ.

As the atmosphere stands between us and the sun, the transparent element through which we behold its brightness, and through which its warmth is transmitted to us, so the Holy Ghost mediates between us and Christ. "He shall take of mine and shall show it unto you," says Jesus. Here is one side—the communication of the life and love and joy of the Lord to us. "The Spirit maketh intercession for us." Here is the other side—the communication of our needs and sorrows, our praises and confessions to the Lord. And both these ideas are involved in full communion with Christ.—A. J. Gordon.

Future Life.

John Thompson, D.D.

In this great universe of God,
There is a place called "Heaven."
Just *where* no one has said,
But God's Word asserts it certain.
There angels, and redeemed of earth,
Unite in song and hymns of praise.
There thousands go soon after birth,
And tune their harps in endless lays.
Where is Heaven? No matter *where*,
For 'tis a part of God's domain.
A place "I go," said Jesus, "to prepare,"
Where all who love me meet again—
And there will be no weeping eyes,
In that pure place of endless bliss;
No fainting hearts, or startling cries,
In that fair land where Jesus is.
And shall we know each other there,
When on that rich and glorious shore,
With naught to fear, or cause a care?
Yes; we shall know, and with them adore.
There may be in the world to come,
Angelic labors most sublime.
The King will plan and lead us on
To victories, during endless time.
This boundless universe of God
Will ample space give each and all,
And *to* all its riches will afford.
Then Christ to each be "all in all."

Nothing Without Christ.

"Without me ye can do nothing," said Jesus. Do we realize the truth of these words? He does not say: "Without me ye cannot do very much," or "Without me ye will accomplish much less than with me." He says: "Without me ye can do nothing." O, if we could only realize our utter helplessness without Christ!

One great reason why we accomplish so little for the Master is that we are so strong and confident in ourselves. There is so much of the big "I" in us. We want to do the work and receive the praise. But we must learn to let him do the work through us and have all the glory. As long as the old self exists in us, Christ cannot do much through us; we cannot bear much fruit. Not till we fully understand that without him we can do nothing, are we really ready to begin to do Christian work. When the divine sap, the Holy Ghost, from Christ the vine, flows through every part of our being, driving out all self and filling us with all the fullness of God, then we shall bring forth much fruit.—Christian Uplook.

Sacredness of Life.

To wish and pray for the advantages of life is not forbidden. Our Savior hath so far countenanced it, as to command us to pray that God would give us our daily bread; that is, as his words have already been understood, that he would bestow what is necessary for the sustenance and comfort of life. Yet the very sound of the words retrenches every superfluous and extravagant wish. Not for riches and honors, for great advancement or long life, or for numerous and flourishing families, has he given us any encouragement to pray. Foreign are such things to the real improvement, foreign very often to the true happiness of man. Foolishly they may be wished for when the wish accomplished would prove our ruin. * * * But this we may lawfully pray, that, as far as God seems meet, he would make our state comfortable, and our days easy and tranquil, and that he would save us from falling into any severe and extreme distress.—Hugh Blair.

Victory.

"'When you are forgotten, or neglected, or purposely set at naught, and you smile, inwardly glorying in the insult, that is victory.

"'When your good is evil spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence—that is victory.

"'When you are content with simple raiment, plain food, any climate, any solitude, any interruption—that is victory.

"'When you can bear any discord, any annoyance, any irregularity or unpunctuality (of which you are not the cause)—that is victory.

"'When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

"'When you never care to refer to yourelf in conversation, nor seek after commendation, when you can truly love to be unknown—that is victory.'"

The Mercies of the Lord.

God's ways are at times like heavy wagon-tracks, and they cut deep into our souls; yet they are all of them mercy. Whether our days trip along like the angels mounting on Jacob's ladder to heaven, or grind along like the wagons which Joseph sent for Jacob, they are in each case ordered in mercy. I stand by the happy memories of a tried past, as in summer weather I walk down a green lane; and as I look at the deep ruts which God's providence made long ago, I see flowers of mercy growing in them. All the crushing and the crashing was in goodness. Surely goodness and mercy have followed me all the days of my life. Yes, "all the days of my life," the dark and the cloudy, the stormy and the wintry, as surely as in "the days of heaven upon the earth." Brethren, we may sing a song of unmingled mercy. The paths of God have been to us nothing else but mercy. Mercy, mercy, mercy, "I will sing of the mercies of the Lord forever."—Rev. C. H. Spurgeon.

A Pure Heart.

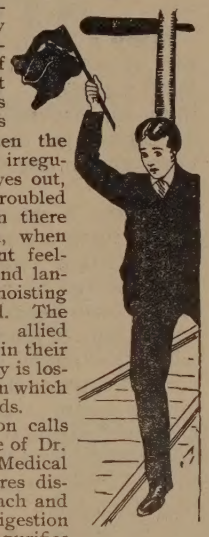
The love of God has purified his heart from all revengeful passions, from envy, malice and wrath, from every unkind temper or malign affection. It hath cleansed him from pride and haughtiness of spirit, whereof alone cometh contention. And he hath now "put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering"; so that he "forbears and forgives, if he had a quarrel against any; even as God in Christ hath forgiven him." And indeed all possible ground for contention on his part is utterly cut off. For none can take from him what he desires; seeing he "loves not the world, nor" any of "the things of the world"; being now "crucified to the world, and the world crucified to him"; being dead to all that is in the world, both to "the lust of the flesh, the lust of the eye and the pride of life." For "all his desire is unto God, and to the remembrance of his name."—Selected.

Efficacy of Prayer.

The great Author of Nature and of all things does nothing in vain. He instituted not this law, and if I may so express it, art of praying, as a vain and insignificant thing, but endows it with a wonderful efficacy for producing the greatest and happiest consequences. He would have it to be the key by which all the treasures of heaven should be opened. He has constructed it as a powerful machine, by which we may, with ease and pleasant labor, remove from us the most dire and unhappy machinations of our enemy, and may, with equal ease, draw to ourselves what is most propitious and advantageous. Heaven and earth and all the elements obey and minister to the hands which are often lifted up to heaven in earnest prayer.—Leighton.

DANGER SIGNALS.

No engineer would be mad enough to run by the flag which signaled danger. What the danger was he might not understand, but he would take no chances. It is different with the average man or woman. They attempt constantly to run by the danger signals of Nature and that attempt costs thousands of lives every year. When the appetite becomes irregular or entirely gives out, when sleep is troubled and broken, when there is a loss of flesh, when there is a constant feeling of dullness and languor, Nature is hoisting the danger signal. The stomach and its allied organs are failing in their work and the body is losing the nutrition on which its strength depends.



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If constipated use Dr. Pierce's Pleasant Pellets. They cure constipation, biliousness and sick headache. They do not produce the "pill habit."

A Winter Nutting Party.

"A letter for you!" said Mr. Chadwick, looking up from his morning's mail and tossing a small square envelope to Mabel.

"For me, papa? I wonder who it is from!" and Mabel in a flutter of anticipation ran for her paper-cutter.

It proved to be an invitation from Ethel Cheney, one of her schoolmates, to her nutting party on the next Saturday afternoon.

"I am so glad!" said Mabel. "We always have such nice times at Ethel's house. But isn't this queer?" and she read aloud, "'Baskets, but no extra wraps, will be needed.'"

"That means you are to gather your nuts in the house, instead of in the woods," explained Mabel's brother Ralph, with a laugh.

"I don't just see how," said Mabel.

Nobody else seemed to see "just how," and for the next three days the nutting party was the principal topic of conversation among Ethel's playmates.

Saturday afternoon found Mabel, with a half-dozen other children, on the steps of the Cheney home, each carrying a basket. Inside were more girls and boys and baskets, and for a time the maid who attended the door was kept busy admitting the bright, merry-faced guests.

When all had arrived, Ethel's grown-up sister, Miss Eunice, made known the way in which the nuts were to be gathered.

Two bushels of walnuts had been scattered through the house from garret to basement, and the children's part was to find them. Each one was to carry home all that he gathered, and they were at liberty to search anywhere for them wherever there were open doors. The only restrictions made were that neither doors nor drawers were to be opened.

When the signal was given there was a moment's hesitation, and then what a scamper there was in all directions! Closed doors were soon found to be in a very small minority. The large house had been thrown open and thoroughly warmed from top to bottom, and everywhere the searchers came upon nuts, either singly or in small piles.

Beds and bureaus, chairs and tables held the coveted prizes, and many an explorer of some particularly dark corner of stairway or closet was rewarded by the addition of a big handful to his store.

Was there ever another such merry time! Such a clatter of nimble feet! Such shouts and squeals! Such musical laughter! Such a hum of happy voices! It was worth far more than the trouble just to see and hear it all, asserted Mrs. Cheney, as she watched the boys and girls flying hither and thither in their eager haste.

But it was in the old garret that the children had the most sport. The queer hiding-places in which nuts might be found gave zest to the search, and when Mabel emerged from under the cobwebby eaves with hair a little rumpled, but triumphantly holding a full pint of walnuts, what a dash there was for the dark corners.

At last it was over, the children could find no more nuts, and downstairs they trooped to consider their spoils. It was soon decided that Mabel Chadwick's basket was fuller than any other, and she was a very happy little girl when, as a reward for being the best nut-gatherer there, Miss Eunice presented her with a beautiful little china nut-dish that had two miniature squirrels for handles. There was a pretty box of assorted nuts for the small boy who had the fewest number of walnuts to carry home, and everybody seemed contented with the results of the nutting, all agreeing that it was almost more fun to hunt for nuts indoors than out in the fields.—Emma C. Dowd, in Youth's Companion.

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The Church's Burdens.

Every church member should expect to bear his share of the church's burdens. These burdens are of three kinds, thought, work and money. These are the cares of the church to be carried, and every member is expected to take an interest in them; the work of the church, through varied agencies, is to be done, and every member should help in doing it; the expenses of the church are to be met, and every member, even the youngest should contribute toward them. On our ocean steamers there are cabin passengers who have nothing to do but sit on the deck and visit in the parlor; but on the old ship Zion everybody belongs to the crew and must work his passage.—Dr. Hurlbut in Our Church.

"Did He Get In?"

Little Charles R—— had listened very attentively while his father read at family worship the third chapter of Revelation. But when he repeated that beautiful verse, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," he could not wait until his father had finished, but ran up to him with the anxious inquiry, "Father, did he get in?" I would ask the same question of every child. Has the Savior got into your heart? He has knocked again and again—is knocking now. Open your hearts and bid him welcome, and this will be the happiest day of your life.—Selected.

Get a Guide.

Many a young man knows the sort of man he wants to be when forty years old. But there is one thing he forgets, and that is that he cannot go one way for 39 years and in one year become like his ideal.

I know a young woman who looked upon a kind-hearted, helpful Christian woman of forty years of age as a model woman, and at once began to do the same sort of acts of mercy and kindness which her model did. These acts created a great desire in the soul of this young woman to become a helpful woman. She followed her guide. She did what her guide did. At forty years of age she is like her guide.

We are nearer the Light in proportion as our religion has made us more and more lovely, more and more beautiful, more and more tender, more true and more safe to deal with.—Laura Ormiston Chant.

You are not very holy if you are not very kind.—Andrew Bonar.

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